

# BIBLE LESSONS

Compiled by  
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Correlated to *The Infinite Way* and  
*Spiritual Interpretation of Scripture*  
By Joel S. Goldsmith

Lesson 24: Protection and Safety

## *Introduction to the Bible Lessons*

At Joel Goldsmith's 1962 Princess Kaiulani class in Hawaii, Joel invited Virginia Stephenson to give daily lectures on the Bible. To his delight, the whole class attended the lectures, and there was a great receptivity to them. As a result of these Bible lectures, Joel asked Virginia to make up a Bible study program that revealed the timeless, universal spiritual principles which are the basis of the Infinite Way. Joel wanted every student to be familiar with the spiritual thread of Oneness that runs through the Old Testament and the New Testament. Virginia's Bible Lessons originally appeared in Joel Goldsmith's Monthly Letters starting in January, 1963, and continued through April of 1965. They focused the students on the various principles and aspects of mystical unfoldment.

A mystical teaching like The Infinite Way requires study. It is not a religion in which you can find comfort in a church, temple or mosque. The way one comes to mystical realization is through study and meditation. These lead to illumination – that state of consciousness in which the presence of God is experienced. The tools we have for this kind of study go back to antiquity. Many great lights lived as transparencies for the Divine, and many of them left records of the principles for living in that mystical consciousness. Joel Goldsmith's work is a message of Christian mysticism, and he left a large body of work for people to study. To fully understand the principles he left to the world, it is helpful to know the Bible.

These Bible Lessons require the active participation of the student; they involve more effort than just reading from a book. They guide the student into finding the connections between the modern presentation of mysticism and its ancient roots. Not everything in the Bible is spiritual. Much of it describes the struggle of a people wanting to know God, and defines their concept of God and how man relates to the divine and to his fellow human beings. The mystical revelation in the Bible is hard to find, and often it is veiled behind a human agenda. Because of Joel's many years in Christian Science, where the Bible is essential to the service, Joel knew the Bible and was able to unveil its mystical thread. In his Infinite Way message, Joel continued to use the Bible as the foundation for mystical revelation.

## *How to study the lessons*

To study these lessons, first read the Bible passages given in the box. These passages have been selected to emphasize the theme of the lesson. Then read the selection from Joel's book(s) that is given after the Bible passages. Read just one section at a time and contemplate and meditate on what you have read. In this way you will increase your knowledge of scripture, and you will discover the connection between the mysticism of The Infinite Way and its ancient root.

Studying these lessons can also be a group activity. Individuals can take turns reading the passages and the group can meditate after each section is read.

Please note that the page references for quotations from *The Infinite Way* (abbreviated “TIW”) are from the DeVorss & Company thirty-fourth printing of the book in 2006. Page references for quotations from *Spiritual Interpretation of Scripture* (abbreviated as “SIOS”) are from the DeVorss & Company twenty-fourth printing of the book in 2003. If you have older or newer versions of these books, the passage that is quoted may be on a different page. If you are using the e-book versions of the books, you may not have page numbers at all. However, you can use the “Search” function on your e-reader to search for the first few words of the quotation and easily locate the passage.

Each book reference is given in this format: [*Book Title, page number: paragraph number*]. For example, the reference “*TIW, p. 21: 1-2*” refers to *The Infinite Way*, page 21, paragraphs 1 and 2. The reference “*SIOS, p. 25: 2*” refers to *Spiritual Interpretation of Scripture*, page 25, paragraph 2.

The paragraph numbers refer to “whole” paragraphs. In other words, a partial paragraph at the top of a page is not counted as the first paragraph on that page. It is considered the completion of the last paragraph on the preceding page. So for example, the reference “*TIW, p. 34: 1*” refers to the first complete paragraph on page 34 of *The Infinite Way*.

All Bible quotations are from the King James Version. Today, there are many online Bible study websites such as biblegateway.com and biblehub.com that are rich with features to facilitate study. Most of them allow you to specify a Bible passage, and then read that passage in many different translations. While Joel always used the King James Version, it can be helpful to read the same Bible passage in a few different translations before contemplating the passage to discern the meaning.

### *Our gratitude*

We are most grateful to DeVorss & Company for their gracious permission to use quotations from *The Infinite Way* and *Spiritual Interpretation of Scripture* for these Bible Lessons.

## *Lesson 24: Protection and Safety*

### **Part I**

#### **Isaiah 41:10-13**

- <sup>10</sup> *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*
- <sup>11</sup> *Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.*
- <sup>12</sup> *Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.*
- <sup>13</sup> *For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.*

“Deep within your inner being there is an invisible Presence which has been felt by the prophets and seers of all ages. Moses felt it in his bosom when shepherding on the hills. Elijah and Elisha communed with it within themselves and performed miracles. It gave power and vision to Isaiah and Jeremiah, Joel, Jacob and all the line of Hebrew leaders. Every man has this divine Presence deep within himself. The Jews call it Immanuel, or God with us. The Christians call it the Christ. This Immanuel, or presence of God, is the spark that makes you a man. Without it you would be a piece of dead flesh; with it you are a living, reasoning, loving being.”<sup>1</sup>

#### **Daniel 3:8-28**

- <sup>8</sup> *Wherefore at that time certain Chaldeans came near, and accused the Jews.*
- <sup>9</sup> *They spake and said to the king Nebuchadnezzar, O king, live for ever.*
- <sup>10</sup> *Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:*
- <sup>11</sup> *And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.*
- <sup>12</sup> *There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.*
- <sup>13</sup> *Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.*

*(continued)*

<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 150: 3. Please note that all subsequent references to this book will be abbreviated as “S/IOS.”

- <sup>14</sup> *Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?*
- <sup>15</sup> *Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*
- <sup>16</sup> *Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.*
- <sup>17</sup> *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.*
- <sup>18</sup> *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*
- <sup>19</sup> *Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.*
- <sup>20</sup> *And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.*
- <sup>21</sup> *Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.*
- <sup>22</sup> *Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.*
- <sup>23</sup> *And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.*
- <sup>24</sup> *Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.*
- <sup>25</sup> *He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*
- <sup>26</sup> *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.*
- <sup>27</sup> *And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*
- <sup>28</sup> *Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.*

“Open your Bible and turn to some of the stirring stories of David, Solomon, Joseph, Samuel and other prophets, and think of the spirit within them; the spirit of Love that moved them to perform great deeds for their people; the spirit of Truth which urged them

on to serve the weak, the poor and the suffering. This same Spirit, Immanuel, is within you. It forms *your* desire to live, to serve, to succeed.

“Another great one felt this power of the Spirit within himself. He was known as Jesus of Nazareth, and this fire of Love in him flared forth to make his teaching the hope of mankind. This inner Light, this Immanuel, we now call the Christ, the Spirit of God, and yet it is the same Immanuel in a different language. And remember, it dwells in you, awaiting only your recognition and acceptance. It is a giant power house within you just requiring a touch to make it break forth with dynamic energy to build your life and body anew.”<sup>2</sup>

***Isaiah 43:1-3(-)***

<sup>1</sup> *But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

<sup>2</sup> *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

<sup>3</sup> *For I am the LORD thy God, the Holy One of Israel, thy Saviour:*

“Believe me, there is more to you than flesh and blood: ‘there is a spirit in man: and the inspiration of the Almighty giveth them understanding.’”<sup>3</sup>

“When the three Hebrews went into the fire, a Fourth appeared and so these men went through the flames – and they did not kindle upon them. We are going through the fire of human experience and each time we come together in silent receptivity, that other One enters our united consciousness and that divine Presence becomes a living Christ, a vital Influence for all time. Once realized, the Spirit of God, the Christ, is never lost. We would feel naked if we ever again faced the world without this Presence before us and behind us and beside us. Once realized, this Love becomes the essence or substance of all our experiences. What we behold ‘out there’ is but the shadow cast by the Reality, the Christ, which fills our being.”<sup>4</sup>

<sup>2</sup> *SIOS, p. 151: 1-2*

<sup>3</sup> *SIOS, p. 152: 1*

<sup>4</sup> *SIOS, p. 166: 1*

**Part II*****Psalms 46:1-11***

<sup>1</sup> *God is our refuge and strength, a very present help in trouble.*

<sup>2</sup> *Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;*

<sup>3</sup> *Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.*

<sup>4</sup> *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.*

<sup>5</sup> *God is in the midst of her; she shall not be moved: God shall help her, and that right early.*

<sup>6</sup> *The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.*

<sup>7</sup> *The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

<sup>8</sup> *Come, behold the works of the LORD, what desolations he hath made in the earth.*

<sup>9</sup> *He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.*

<sup>10</sup> *Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*

<sup>11</sup> *The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

“In the Bible we read of the trials and tribulations of Elijah. As we follow him through the eighteenth chapter of I Kings, we must understand that only the consciousness of the presence of Spirit, God, within him could have done these mighty works. No human power could have accomplished them.

“In the nineteenth chapter, we find discouragement creeping in at what appears as the failure of Elijah’s ministry. Actually, this was an opportunity for Elijah to prove that the power was not that of a human being, but actually God-power appearing as a man, God appearing as individual being.

“The food prepared for Elijah under the juniper tree is his own awareness of the presence of God appearing in tangible form.”<sup>5</sup>

***1 Kings 18:46-(:)***

<sup>46</sup> *And the hand of the LORD was on Elijah;*

“We are led in this nineteenth chapter of I Kings to that great message in the eighteenth verse, ‘Yet I have left me seven thousand in Israel, all the knees which have not bowed

<sup>5</sup> *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 143: 2-3 and p. 144: 1. Please note that all subsequent references to this book will be abbreviated as “TIW.”

unto Baal, and every mouth which hath not kissed him.’ You note here that God has not saved out seven thousand for Elijah, but for Himself – for God appearing as Elijah.

“Whatever our work may be – in business, in a profession, or as an artist – God, the Consciousness of the individual, always has kept seven thousand (completeness) for Himself, and as we learn to listen for that ‘still small voice’ which spoke to Elijah, we, too, will be led to where our work and recognition and compensation are to be found. We exist as individual Consciousness; therefore, all that is necessary to our fulfillment is included in the infinite Consciousness which we are.

“In an individual way, God is expressing Itself as you, and your ability is really the ability of God; your activity is actually the activity of Consciousness, Life; and, therefore, the responsibility for you is God’s responsibility. Gain this consciousness of God’s presence and you have the whole secret of success in every walk of life.”<sup>6</sup>

**1 Kings 19:4-15-(:), 18**

<sup>4</sup> *But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.*

<sup>5</sup> *And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.*

<sup>6</sup> *And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.*

<sup>7</sup> *And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.*

<sup>8</sup> *And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.*

<sup>9</sup> *And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?*

<sup>10</sup> *And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

<sup>11</sup> *And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:*

<sup>12</sup> *And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.*

<sup>13</sup> *And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?*

(continued)

<sup>6</sup> TIW, p. 144: 2-4



*<sup>14</sup> And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away*

*<sup>15</sup> And the LORD said unto him, Go, return on thy way to the wilderness of Damascus:*

*<sup>18</sup> Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*

“As individual spiritual consciousness, there are seven thousand (fulfillment) prepared for you – that is, God, the Consciousness of the individual, the Consciousness of you, has given you your individual abilities and capacities, and likewise has given you the opportunity and the rewards. These appear to fit each situation.

“Always remember that God, your individual Consciousness, has prepared for you all that is necessary for the fulfillment of your individual experience. You are never outside the harmony of God’s being. Cultivate the awareness of the presence of God every moment.

“It is our conscious union with God which enables us to live without taking thought and makes possible a life of complete abundance – by Grace.”<sup>7</sup>

### Part III

#### ***Psalms 139:7-10***

*<sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence?*

*<sup>8</sup> If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

*<sup>9</sup> If I take the wings of the morning, and dwell in the uttermost parts of the sea;*

*<sup>10</sup> Even there shall thy hand lead me, and thy right hand shall hold me.*

“Why are we so slow in gaining our freedom from illness, discord, and other material conditions? It is entirely because of our inability to grasp the great revelation that there is no reality to error.

“So much attention has been given to faith in God to do something for us, or to faith in a healer or teacher, that we have overlooked the great truth: Error is not real – there is no matter, since the substance of matter is really mind.

“We are learning from the physical scientists as well as from metaphysicians that what has been termed matter is a misinterpretation of mind. Mind is the instrument of God,

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<sup>7</sup> TIW, p. 145: 1-3

and God is Spirit; therefore, all that exists is spiritual substance regardless of the name or nature ascribed to it by finite sense.”<sup>8</sup>

**Acts 27:1, 2, 9-31, 40-44**

<sup>1</sup> And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

<sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

<sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

<sup>10</sup> And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

<sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

<sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

<sup>13</sup> And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

<sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon.

<sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let her drive.

<sup>16</sup> And running under a certain island which is called Claudia, we had much work to come by the boat:

<sup>17</sup> Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

<sup>18</sup> And we being exceedingly tossed with a tempest, the next day they lightened the ship;

<sup>19</sup> And the third day we cast out with our own hands the tackling of the ship.

<sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

<sup>21</sup> But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

<sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

<sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve,

<sup>24</sup> Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

<sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

<sup>26</sup> Howbeit we must be cast upon a certain island.

(continued)

<sup>8</sup> TIW, p. 85: 2 and p. 86: 1-2

- <sup>27</sup> *But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;*
- <sup>28</sup> *And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.*
- <sup>29</sup> *Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.*
- <sup>30</sup> *And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,*
- <sup>31</sup> *Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.*
- <sup>40</sup> *And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.*
- <sup>41</sup> *And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.*
- <sup>42</sup> *And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.*
- <sup>43</sup> *But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:*
- <sup>44</sup> *And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.*

“God is the consciousness of the individual; therefore, all that can come to us as person, thing, or condition is coming to us as consciousness, in consciousness, and through consciousness; and God, Consciousness, is the Soul of every individual; God, Principle, is the law of all action; God, Spirit, is the substance of all of which we are conscious.

“Through false education, which constitutes finite sense, we have come to fear certain individuals, things, and conditions, not realizing that as these are coming to us through the avenue of consciousness they are all God-being, Consciousness-appearing, Spirit-substance. Material consciousness is the false finite sense which beholds the universe and man as limited, as being both good and evil. Spiritual consciousness is the awareness of the individual as God-being, as having only the mind of God and the body of Spirit. It recognizes the entire universe as mind-appearing and governed by divine Principle. Spiritual consciousness is the ability to see beyond the appearance to reality. It is the recognition and realization that as God is our mind, all that appears to us is in and of God which is our only consciousness.”<sup>9</sup>

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<sup>9</sup> *TIW, p. 86: 3-4*

**Acts 28:1-9**

- <sup>1</sup> And when they were escaped, then they knew that the island was called Melita.
- <sup>2</sup> And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
- <sup>3</sup> And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.
- <sup>4</sup> And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
- <sup>5</sup> And he shook off the beast into the fire, and felt no harm.
- <sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
- <sup>7</sup> In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.
- <sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.
- <sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed:

“Spiritual consciousness does not overcome or destroy matter or material conditions, but knows that no such conditions exist which finite sense presents. It translates the appearance for us, revealing the true nature of that which is appearing.

“Spiritual power emanates from the Soul – the Soul of you and the Soul of me. It is impersonal and impartial. Everyone may open the windows of his Soul and behold the infinite glories of a world far above the universe of sense. Far greater than anything we have ever seen or heard is the world of the Soul, the world that is seen through spiritual sense. We know that unilluminated thought beholds the universe as material, whereas the illumined consciousness, or Soul-sense, sees and understands the universe as spiritual.

“There is nothing impractical about the development of our spiritual sense or Soul-powers. This uplifted consciousness enabled Moses to lead his people out of bondage and through the Red Sea into the awareness of abundance. Through Jesus, it healed the multitudes of their diseases, fed the multitudes with actual food, and raised the dead. Through Paul, it lifted a portion of humanity above the deepest sorrows and persecutions into Christ-consciousness and spiritual freedom.”<sup>10</sup>

<sup>10</sup> TIW, p. 87: 1-2 and p. 88: 1

**Romans 8:35, 37-39**

<sup>35</sup> *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

<sup>37</sup> *Nay, in all these things we are more than conquerors through him that loved us.*

<sup>38</sup> *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

<sup>39</sup> *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

“Spiritual consciousness lifts us above every human form of limitation and permits us to enter a larger sense of life, health, and freedom. Where there is spiritual consciousness, there is no bondage to person, place, or thing, and there are no limitations to our accomplishments.”<sup>11</sup>

**Part IV****Psalms 91:1-16**

<sup>1</sup> *He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.*

<sup>2</sup> *I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.*

<sup>3</sup> *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.*

<sup>4</sup> *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.*

<sup>5</sup> *Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;*

<sup>6</sup> *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*

<sup>7</sup> *A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.*

<sup>8</sup> *Only with thine eyes shalt thou behold and see the reward of the wicked.*

<sup>9</sup> *Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;*

<sup>10</sup> *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

<sup>11</sup> *For he shall give his angels charge over thee, to keep thee in all thy ways.*

<sup>12</sup> *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

<sup>13</sup> *Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.*

(continued)

<sup>11</sup> TIW, p. 88: 2

- <sup>14</sup> *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.*
- <sup>15</sup> *He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.*
- <sup>16</sup> *With long life will I satisfy him, and shew him my salvation.*

“The world is fighting a power of evil, but we have discovered there is no such power. While *materia medica* seeks to overcome or cure disease, and theology struggles to overcome sin, we have learned there is no reality to disease or sin, and our so-called healings are brought about through this understanding.

“We know that there are these human appearances called sin and disease, but we know that because of the infinite spiritual nature of our being, they are not realities of being; they are not evil power; they have no principle to support them; therefore, they exist only as unrealities accepted as realities, illusion accepted as condition, the misinterpretation of what actually is.”<sup>12</sup>

**Mark 4:36-41**

- <sup>36</sup> *And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.*
- <sup>37</sup> *And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*
- <sup>38</sup> *And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?*
- <sup>39</sup> *And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.*
- <sup>40</sup> *And he said unto them, Why are ye so fearful? how is it that ye have no faith?*
- <sup>41</sup> *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*

“We bind ourselves by believing that there is a power outside of us – a power for good or for evil. All power is given to you. And this power is always good because of the infinite Source whence it flows. The recognition of this great fact brings a peace and a joy untold, yet felt by all who come within range of your thought. It makes you beloved of men. It brings you recognition and reward. It establishes you in the thoughts of men and becomes the foundation of an eternal good will.

“Whenever you are faced with a problem, regardless of its nature, seek the solution within your own consciousness. Instead of running around here and there, instead of seeking an answer from this or that person, instead of looking for the solution outside of yourself, turn within. In the quiet and calm of your own mind, let the answer to your

<sup>12</sup> *TIW, p. 119: 3 and p. 120: 1*

problem unfold itself. If, the first or second or third time you turn in peace to the kingdom within, you fail to perceive the completed picture, try again. You will not be too late, nor will the solution appear too late. As you learn to depend on this means for the working out of your problems and experiences, you will become more and more adept in quickly discerning your mind's revelation of harmony."<sup>13</sup>

**John 14:23-27**

<sup>23</sup> *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

<sup>24</sup> *He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

<sup>25</sup> *These things have I spoken unto you, being yet present with you.*

<sup>26</sup> *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

<sup>27</sup> *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

"The Christ comes to our consciousness most clearly in those moments when we come face to face with problems for which we have no answer and no power with which to surmount them, and we realize that 'I can of mine own self do nothing.' In these moments of self-effacement, the gentle Christ overshadows us, permeates our consciousness, and brings the 'peace, be still' to the troubled mind."<sup>14</sup>

**1 John 4:7, 8, 12, 13, 17-21**

<sup>7</sup> *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

<sup>8</sup> *He that loveth not knoweth not God; for God is love.*

<sup>12</sup> *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*

<sup>13</sup> *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

<sup>17</sup> *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

(continued)

<sup>13</sup> TIW, p. 120: 2-3

<sup>14</sup> TIW, p. 129: 5

- <sup>18</sup> *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*
- <sup>19</sup> *We love him, because he first loved us.*
- <sup>20</sup> *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*
- <sup>21</sup> *And this commandment have we from him, That he who loveth God love his brother also.*

“In this Christ, we find rest, peace, comfort, and healing. The unlabored power of spiritual sense possesses us, and discords and inharmonies fade away as darkness disappears with the coming of light. Indeed, it is comparable only to the breaking of dawn; and the gradual influx of divine Light colors the scenes in our mind and dispels one by one the illusions of sense, the darker places in human thought.

“The stress of daily living would deprive us of this great Spirit unless we are careful to retire often into the sanctuary of our inner being and there let the Christ be our honored guest.

“Never let vain conceit or a belief in personal power keep you from this sacred experience. Be willing. Be receptive. Be still.”<sup>15</sup>

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<sup>15</sup> *TIW, p. 130: 1-3*



*Notes: Protection and Safety*